THE Apostolical Liturgy REVIVED.

A SERMON

PREACHED

At the Assizes held at *Chelmsford* in the County of *Essex*, *March* 18. 1660.

By *Nath. Hardy*, D.D.D.R. and Vicar of St. *Martins* in the fields.

PSAL. 72. 15.

And he shall live, and to him shall be given of the gold of Sheba; *prayer also shall be made for him continually, and daily shall he be praised.*

Theoph. ad Luc. 20.

θυλάσσει δὲ ὁ ἄρχων ὑπὲρ τῆς πολιτείας, ἵνα βίον εὐήρεμον ἄγωμεν.

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Antiq. d. E. 4 (1)

To the Right Worſhipfull

Sir ROBERT ABDY,

Knight and Baronet, and High Sheriff of the County of *Eſſex*.

IT *hath been the* Lot *of this following* Diſcourſe (*as well as its* Author) *to paſſe through good and ill* Report. *Your* Self *with many other* worthy Gentlemen *of the* County, *ſo candidly* accepted it, *as to* deſire *its* publication; *and yet ſome* ignorant *or* malevolent Auditors *have faſtened upon* it, *the heavy* charge *of* Superſtition, *whether* juſtly, *or* cauleſly, *let the* impartial *Reader* Judge. *The* truth *is*, *when I reflect upon the perſons* offended, *I have reaſon to* believe, *that not the* Popery, *but the* Loyaltie *of the* Sermon; *not ſo much that* part *of the* Diſcourſe *about* praying *for the* dead, *as that which perſwadeth* prayer *for*, *and* ſubjection *to the* King *and his* Government, *both* Civil *and* Eccleſiaſtical *was the* Crime; *and if ſo*, *what they* account *my* fault, *I ſhall ever eſteem my* duty *and my* glory.

In the mean time, *I cannot but* congratulate *you*, worthy Sir, *thoſe honours which our* gracious Soveraign

hath confer'd upon you, *particularly, in that having so* plentifull *a* choice *of* Able Gentry, *he* cul'd *you out* (*as it were*) *to lead the* Van *in that high* Office *wherewith you are* invested, *which how you have hitherto* managed, *I need not* tell *the* world. *The* fame *of your* Noble Entertainments, numerous Attendants, *and especially your* impartial deportment, *hath already filled* City *and* Country: *and I may* justly *affirm, your* place *hath not so much* honoured *you, as* you *the* place.

Go on (Good Sir) *to do* worthily, *and be* famous *in* Essex, *and by serving faithfully your* God, *your* King, *your* Country, *to gain to your* Self *greater* honour, *not only in* this, *but the* world *to* come, *which shall be the* constant *prayer of*,

Your affectionate *Friend*,

Nath. Hardy.

THE

THE APOSTOLICAL LITURGY REVIVED.

1 Tim. Chap. 2. Vers. 1, 2.

1. *I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men.*
2. *For Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty.*

IT is not *long* (Beloved) since *this* with other parcels of *Canonicall Scripture*, was by our insolent *Usurpers* adjudged *Apocryphall*, and the *open* performance of the duty of this *Text*, would have been condemned by their obsequious *Judges* as *Treasonable*. We have seen, we have seen *anxious* and *troublous* times, *wicked* and *evil*

dayes, wherein the *pretence* of *godlineſs* baniſhed all *honeſty*, and in truth neither *godlineſs*, nor *honeſty* were to be found, wherein there was *no King in Iſrael*, nor any *lawfull* Authority over us, nor was it lawfull *publickely* to *pray* that there *might*: but what was *denied* in *publick*, was, I doubt not, *performed* in *private* by all *loyall* Subjects and *good* Chriſtians, and I truſt the *cold* of their *prohibition* from *without* by a kind of *Antiperiſtaſis*, made our *inward* devotion ſo much the *hotter*. And loe, that *God* who hath heard our *ſecret* prayers, hath returned an *open* anſwer, giving us great cauſe of *thankſgiving* for reſtoring our *King* as of *old*, our *Judges as at the firſt*, and our *Counſellors as at the beginning*; and therefore what *Scripture* can I preſent you with more *ſutable* than this, *I exhort therefore that firſt of all*, &c.

The *firſt* word of the Text *I exhort*, may well give a *denomination* to the *whole*; it is an *Exhortation*, in which are *four parts* conſiderable.

The *manner* of propounding it, which is with *gentleneſs*, and yet *fervency* in thoſe words, *I exhort therefore that firſt of all*.

The *matter* or duty perſwaded, which is ſet down with *fulneſs* and *variety* in thoſe, *That ſupplications, prayers, and interceſſions, with giving of thanks be made*.

The *objects* for whom we are to perform this duty, repreſented both *univerſally* and *eminently* in thoſe, *For all men, for Kings, and all that are in Authority*.

The *end* wherefore this duty is in particular to be performed *for Kings and all in Authority*, ſpecified

both

both *concisely* and *distinctly* in those, *That we may lead a quiet and peaceable life in all godliness and honesty.*

1. The *manner* of propounding is that which *first* occurreth, and shall briefly be discussed, *I exhort therefore that first of all.*

The Conjunction *Therefore* is most usually a *Particle* of *Illation*, inferring one thing *from*; but here it is only a *transition* passing from one thing *to* another: and therefore I shall not need to *enquire* after any *dependance* of these words, upon what precedeth in the *former* Chapter.

The *word* which we render, *Exhort*, properly signifieth to *call upon another*, and is often used in *Polybius*, to express a *Commanders encouraging* his Souldiers to the Battell. Thus S. *Paul* the Apostle being a *Leader* in the *Church* militant, animateth Christians to *fight*, but with no other *weapons* than those of their *prayers*. *Suidas* observeth that the *word* signifieth not only *Hortor*, but *Oro*, to *exhort*, but to *entreat*. And accordingly it is often elsewhere translated *I beseech*, and here in the *vulgar* Latin by *Obsecro*. So *desirous* is this *Apostle* that this *duty* of *prayer* should be *observed*, that he *prayeth* for the performance of it. Indeed elsewhere in the *first* Verse of the *fifth* Chapter, his word is *I charge*, and in the *eighth* Verse of *this* Chapter, *I will*, and those phrases seem most *suitable* to an *Apostle*. But the truth is, *both* wayes of expression are very *emphatical*, and have their *peculiar* Emphasis. *I charge*, and *I will*, are words that justifie his *Authority*; *I exhort* or *beseech*

Polyb.

Suid.

1 Tim. 5. 21. 2. 8.

speech testifie his *humility*, *those* serve to set home upon the *conscience*, and *these* to win upon the *affections*, finally *both* arise from the *zeal* of his spirit, and argue a great deal of *vehemency*.

Upon this *account* it is that πρῶτον πάντων *first of all* is annexed, which standing between *I exhort* on the one side, and that *supplications*, &c. *be made*, on the other, may be refer'd to *either*; nor is it much material to which, since it will amount to one and the *same* sense. This is that to *which I* [1]*first of all exhort*, or this is that which *I exhort first of all* to be done.

The Adverb πρῶτον denoteth *order*, and that either of *time* or *dignity*, and *both* may be admitted here.

In the *former* notion our Apostle intimateth *à Jove principium*, that *prayer* should be the *beginning* of *every day*, in the *morning* as soon as we *open* our *eyes*, we should *lift* them up to Heaven; of *every weighty action*, before our *hands* are *stretched* forth to *businesse*, we should *elevate* them to *God*. Indeed it should be both the *Alpha* and *Omega*, the *first* and the *last*, the *beginning* and the *ending* of every *day* of our *life*, and of every important *businesse* of the *day*.

In the *later* notion this πρῶτον πάντων, *first of all*, is much like that ὑπὲρ πάντα else where *above all*, taking the shield of faith, and St. *Peters* πρὸ πάντων, *before all* Ephes. 6. 16. 1 Pet. 4. 8. *things* have fervent charity, and prefleth this duty as *vere maximè necessarium*, a thing most needfull and usefull; though *other* duties must not be left *undone*, yet this ought *chiefly* to be *done*; and therefore most earnestly to be *urged*. Gods *Ministers* must

must not only *propound*, but *enforce* divine truths upon their *hearers*, not onely *strike* in the *nail*, but *drive* it to the *head*, *declare* what is to be done, but *exhort* to the doing of it. And as they must not *shun* to *acquaint* the people with *whatsoever* is their *duty*, so they must insist most *earnestly* upon that which is of *greatest* concernment; for so doth our *Apostle* here, *Exhort first of all.*

That supplications, prayers, and intercession, with giving of thanks be made, which is the *second* part of the Text, the *matter* and *duty* it self, which I shall handle both in a *general* latitude, and in a *particular* reference. *Gen.* 2.

1. That word πασῶν is by some Expositors divided from the πρῶτον, and conjoyned with this which followeth, as if the sense were, *I exhort first, by all men supplications*, &c. *be made.* There are *some* services which *all* men *may* not do: It is not for *every* man to *bear* the *sword*, or *dispense* the *Word*, but only for the *Magistrate* and *Minister.* There are *some* duties which *every* man *cannot do*, every man cannot *build Hospitals* and *Churches*, *confute errours* and *heresies*, onely the *rich* and the *wise*; but this is that duty which *all can*, *may* and *ought* to practice.

What this *duty* is we find expressed in *four* words, which yet may be reduced to *two* heads, namely, *Petitio & Gratiarum Actio*, *Petition*, which is enlarged in *three* words, *Supplications*, *prayers and intercession*, and (which is comprized in *one* word) *giving of thanks.*

1. *Petition* is the first branch of this duty, which consists in *supplications*, *prayers* and *intercessions*, and

these *three* words may very well be construed either as *various* or *synonymous*.

1. Look upon them as *various* in their *sense*, and they set forth those *three parts*, whereof our *petitions* to God must *consist*.

1. *Supplication* is that whereby we *deprecate evil*, whether of *iniquity* or *calamity*, the *remission* of the *one*, the *prevention* and *remotion* of the *other*, in this respect after St. *Paul* had reckoned up several pieces of the *Christians armour*, he closeth with *this* as being of singular *use* to *defend* us against *all sort* of evils which we either *feel* or *fear*.

2. *Prayer* is that by which we *implore those good things* whereof we stand in *need*, and more especially *those* which concern our *eternal welfare*; upon this account *prayer* is not only our *armour* to preserve, but our *store-house* to *provide* for us, or rather the *key* which *openeth* the store-house of *Heaven* whence *every good and perfect gift cometh*.

3. *Intercession* is that whereby we perform both these *acts* of petition in the behalf of *others*; *faith* is *appropriative*, but *prayer* is *communicative*, that as an *hand clasped*, this as an *hand open*, and therefore whereas it is *I believe* it is *our father*. True it is, *Nulli sapit, qui non sibi sapit*, he that seldom prayeth for *himself* will hardly pray for *others*; and as our *charity*, so our *piety* must *begin* at *home*, but it must not *end* there, we must love *others*, and pray for others as well as our *selves*, our *own need* engageth us to be petitioners for our *selves*, and *brotherly love* obligeth us to be advocates for *others*. Indeed *meritorious* mediation is *Christs* peculiar, but *charitative* intercession

intercession is our duty, it is *his blood* which must *plead* for *us all*, but yet in *his name* we must *pray* one for *another*.

2. Look upon these *three* words as *synonymous*, and then we may with *Calvin* conceive, that these multiplied *expressions* to the *same* purpose, as also the putting them in the *plural* number are designed to minde us of the *frequent* performance of this duty, that it must not be done *once*, but *often*, daily; and as St. *Paul* exhorteth the *Thessalonians*, *continually*. But rather with the learned *Cameron*, it will be expedient to take notice, that *one* and the *same* thing may be *signified* by *several* words without any vain *tautologie*, whenas either the one is *proper*, and the other *figurative*, or the one *obscure*, and the other *clear*, or when there is a *diversity*, though not in the *thing* it self, yet in the *manner* of *signification*, and so it is here, every one of *these* words representing the *same* duty under a *different* notion according to the several *derivations*, and proper *significations* of the *words*.

Calv. in loc.

1 Thess. 5.19.

1. Δεησις ἀπὸ τοῦ δέω, saith *Suidas*, and being derived from δέομαι *indigeo*, sets forth *prayer*, as it is an *acknowledgement* of our *necessities*, whereby as the *sick man* acquaints the Physician with his *distemper*, and the *beggar* layeth open his *sores*, we *spread* our *wants* and *complaints* before *God*.

Suid.

2. Προσευχὴ being derived from εὐχὴ *votum* signifieth *prayer*, as it is the *pouring out of the heart*, *panting* of the *soul*, and *breathing* forth of our *wishes*. By *prayer* we make known as *our defects*, so *our requests*, nor is it onely a *manifestation* of our

wants,

wants, but a *testification* of our *desires*.

3. ἔντευξις being derived from ἐντυγχάνω. *adsum*, represents *prayer*, as it is that whereby we ascend *Gods* presence and entertain *communion* with him. *Meditation* is a *soliloquy* with our *selves*, *prayer* is a *colloquy* with *God*; by this we *climb* to *Heaven*, whilest we are yet *on earth*, in respect of this *David* saith, *When I awake I am still with thee*; and it is defined by *Damascene* to be the *lifting up of the mind to God*, and by St. *Paul* to be *an access with boldnesse to the throne of grace*.

Psal. 138. 8. Damasc. *Parall.* Ephes. 3. 12.

So that in these *three words* are expressed three properties of a *right* prayer, to wit, *Humility*, *Zeal* and *Faith*; *Humility* in the *confession* of our *wants*, *Zeal* in the *fervency* of our *desires*, and *Faith* in the *confidence* of our *approaches* to *God*. Prayer is not an *ostentation* of our vertues with the *Pharisee*, but a *discovery* of our *need* with the *Prodigal*, not the *invention* of a *witty brain*, or the *elocution* of a *fluent tongue*, but the *ebulliton* of a *devout soul*; Finally, though in *prayer* we must *stand afar off* with the *Publican* in the apprehension of our own *unworthinesse*, yet we must also *draw near* to, and *follow hard* after *God* with *David* by a believing *application* of his *mercy*.

2. You have seen the *first* part of the *duty*, namely *Petition*, but we must not *stay* here; to our *supplications*, *prayers* and *intercessions* we must adde *giving of thanks*. They are joyned together by our *Apostle* in *precept*, not only *here*, but *elsewhere*, and we must not *sever* them in our *practise*. *Davids Psalms* consists of *Hallelujahs* as well as *Hosannas*; we must not

not only have the *tongue of men* in *begging*, but of *Angels* in *praising*: we are never so *full* here, but there is something *wanting*, and therefore we have need to *pray*; nor are we ever so *necessitous*, but there is something we *enjoy*, and therefore have *reason* of *thanks*; and then is our *devotion complete*, when these two meet together; according to that of S. *Chrysostome*, πᾶσα ἐυχὴ ἐυχαριστίας ἐχέτω. *Let every prayer be attended with thanksgiving.* It is *observed* of those *Lepers* in the *Gospel*, *Ut acciperent importuni, donec acceperint inquieti, cum acceperint ingrati*; They were *importunate* that they *might*, *inquiet* till they *did*, but *unthankfull* when they *had received health* and cure from *Christ*. Oh *far* be this *temper* from us; let us be as *forward* in *acknowledging* what we *receive*, as in *imploring* what we *desire*. Indeed *thanksgiving* is *Efficacissimum orandi genus*, a most *effectuall kind of prayer*, but *ingratitude* stops the *current* of divine *mercy*: since *Indignus de dandis qui ingratus de datis*, he is *unworthy* of what he *craveth*, who is *unthankfull* for what he *hath*: whereas *Gods benefits* (like that *River* whereof *Solinus* speaketh, which so long as men are *singing*, continueth *flowing*) are so much the more *plentifully* encreased, by how much they are *gratefully* acknowledged. Nor would that *gloss* of *Theophylact* be passed by, who observing what *followeth*, would have us take notice that *we ought to give thanks for benefits conferred upon others*, by which meanes we are firmly *knit* together in *brotherly love*; for he that is *thankfull* for his *neighbours prosperity*, ἀναγκαίως φιλεῖ αὐτὸν, cannot but have a *love* towards his *person*; and if *thanksgiving* ought to be *rendered*

Chrysost. in loc.

Solon.

Theoph. in loc.

rendered in respect of *others*, much more in regard of our *selves*.

2. Besides this *generall* notion, there is a *particular* reference of this duty to the *publick* service of *God*, which appeareth so much the more *rationall*, when we consider that this *Epistle* is directed to *Timothy*, who was invested with *Episcopall* Authority by St. *Paul*, and therefore ought to take care that common *supplications, prayers, & intercessions, with giving of thanks* be made in the *publick* Assemblies. To this *purpose* is that gloss of *Beza* upon those words which follow, *I will that men pray every where*; *Omnem locum intellige sacris cœtibus destinatum*; understand every where, to be all such places as are appointed for holy Assemblies. And more fully that of *Aretius*, who saith that as St *Paul* had given *Timothy* order in the *former* Chapter, to take care that *sound doctrine* were *preached* to the *people*, so here that the *publick* prayers be done *decently* and *religiously*; to which end he prescribeth *severall* rules in the *preceding* part of this Chapter, and in these *two* Verses more particularly insinuateth for *whom* they should put up their *joynt* prayers, and (to give you his *own* words) *Ut certam habeant formulam*, that they should have a certain *form* of *prayer*, consisting of these severall *parts* which are here enumerated. Nor is it without great *reason*, since where men are left to their *extemporary* effusions, these severall sorts of *devotion* are either some of them *omitted*, or else *confusedly mentioned*.

Vers. 8. *Beza in loc.*

Aret. ibid.

In pursuance of this *Apostolicall* Exhortation, it is that the *Christian* Church hath still had her *Liturgy*, and

and that *repleniſhed* with this *variety*. S^t *Auſtin* hath obſerved and diſtinguiſhed theſe *four* kinds of devoti on in the *Euchariſticall* adminiſtration, where ſpeaking of theſe words he ſaith, *Eligo in his verbis hoc intelligere, quod omnis vel panè omnis frequentat Eccleſia*, &c. *I chooſe to underſtand in theſe words, that which all or almoſt all the Church frequenteth, that we conceive thoſe to be called ſupplications, which we make at celebrating the myſteries before that which is on the Lords Table begins to be bleſſed: prayer, when it is bleſſed, and ſanctified, and broken to be diſtributed: interceſſion, or requeſt, when the people are bleſſed, which done, all concludeth with thankſgiving.* If we take a *view* of our *own Liturgy*, we ſhall find theſe *ſeverall* forms, in that comprehenſive *Letany*, in that excellent *Office* of the *Communion*, yea almoſt in *every part* of the ſervice, of which (having this *occaſion* to mention it) I ſhall be *bold* to ſay, though it is not ſo *exact*, as not to need any *alteration* or *addition*; yet there is *nothing* in it, which may not admit of a *candid* conſtruction; nor is there any *publick* form in any *other Church* whatſoever which *excels* it, (I had almoſt ſaid) which is *equall* to it. And though I diſlike not a *review* for the ſatisfaction of the *ſcrupulous*, (if any thing in reaſon *might*, or themſelves knew what *would* ſatisfie them) yet I hope and pray, that our *Timothies* may in due time have the *exerciſe* of their power ſo far *reſtored* to them, that in all Churches with one *lip* and *language*, this *Apoſtolicall* precept may be obſerved, *Supplications, prayers, interceſſions, with giving of thankes may be made.* And that

Aug. Ep. 59. ad Paul.

Part. 3.

For all men, for Kings, and all that are in Authority, which is the *third* part of the *Text*; the *objects* for *whom* we are to make *intercession*, which is proposed,

1. *Universally*, in those words, *For all men.* For *men*: we are not to pray on the *one* hand for *Angels*; the *good* Angels are *in gratiâ confirmatâ*, so confirmed in *innocency*, that they *need not* our *prayers*: and the *bad* are in *malitiâ obstinati*, so *setled* in their *wickedness*, that our prayers *cannot benefit* them. Nor yet on the *other* for the *irrationall* and *inanimate* creatures, but only in *reference* to *men*, so far as they are *serviceable* for, and *beneficiall* to mankind; upon which account we both *give thanks* and *pray* for *seasonable weather*, the *fruits of the earth*, and the *like*.

For *men* it is, and that *for all men*, which we must make *our intercessions*. To give you the just and full latitude of this *All*.

I shall *first* consider the distinction of *all* men into the *quick* and the *dead*.

1. Those who are *dead* are to be ranked *only* into *two* sorts, the *wicked*, and the *righteous*, whose *bodies* lie mingled in the *grave*, but their *souls* go, *those* to *Hells torments*, and *these* to *Abrahams bosome*.

1. As for *those* who *die in their sins*, their *state* after *death* is such as can admit of no *alteration*, and therefore it is in vain to make any *supplication*. *Sanguis Christi non descendit ad inferos*, saith S. *Bernard*: not *Christs blood*, much less can *our prayers* prevail for the damned.

Bern. in Cant. Serm. 75.

As for those who *die in the Lord*, and *sleep in Jesus*.

1. That

1. That *they* being *themselves* at *rest*, desire the *same bliss* for *us* who are here *militant*, hath been alwayes *received* as a truth. That of S^t *Cyprian* is very apposite to this purpose, *Magnus illic nos charorum numerus expectat, copiosa turba desiderat jam de suâ immortalitate secura, & adhuc de nostrâ salute solicita; The great number and multitude of our dear friends in Heaven expect us, being already secure of their own immortality, and solicitous for our salvation*; and surely what they are so *desirous of*, they *pray for*. Indeed they do not pray for *us* in *particular*, because they cannot come to a *knowledge* of our *several* wants; if they *could* no doubt they *would*; and if we had any *way* of *imparting* our condition to them, we might as well *desire their prayers*, as we do here the *prayers* of *each other*. But that they do *know* that there are still *Saints* upon the earth, (since otherwise the *world* would be at *an end*, and their *bodies raised*;) and that whilest there are *such* on *earth*, their *condition* will be *militant*, encountring with *temptations* and *persecutions*; and that *knowing* they cannot but have a *sympathy* with, and *charity* towards the *militant* Saints; and that *charity* puts them upon *prayers* to *God* for them, are such strong *probabilities*, that cannot be weighed down by *any* thing that can be *said* to the *contrary*: yea it seemeth *strange* to me, why *any* (except those *Hereticks* who affirm the *soul* to *sleep with* the *body*) should not imagine, that the *souls* of *good* men are *imployed* as in *praising God* for *themselves*, and the rest of the *triumphant*, so in *praying* for that *part* of the *Church* which is *militant*; and if so, why may not we *desire* of *God*, that by the *imi-*

Cyp. Serm. 7. de Mort.

tation of the *Saints departed*, we may be *worthy* to *receive* the *benefit of those prayers, which they as a part of the Catholick Church offer to God in our behalf*; according to that *passage* in the *late form*, for the *thirtieth* of *January*, so *much*, and yet so *causlesly* decried as *Popish* by the *enemies* of our *Church*.

2. That there ought to be *giving of thanks* for them who *depart hence in the Lord*, in that they are *delivered* from the *miseries* of this *sinfull life*, enjoy so glorious a *victory* over *sin* and *Satan*, and have left such vertuous *examples* to us that *survive*, is a *doctrine* which cannot justly be *gainsayed*. We are bound to *bless God* for the *temporall*, much more for the *eternall* welfare of others. We ought to be *followers of*, and therefore to be *thankfull for* the good *patterns* which the *dead have* (as well as the *living do*) set before us. We profess to believe a *Communion of Saints*; that communion is not only of the *Saints* in *Heaven* with each *other*, and so of the *Saints* on *earth*; but *between* the *Saints* in *Heaven* and *earth*, the *operation* whereof is on their part *prayers* and *supplications* for *us*, and on *our* part a *reverentiall respect* to, *pious imitation* of, and *thanksgiving* for them.

3. Lastly, As to *prayers* for the *dead*, I assert,

1. This *doctrine*, That there is a *third* sort of persons, who are neither in *heavenly blisse*, nor *hell torments*, but in the *pains* of *Purgatory*, out of which they are *delivered* by our *prayers*, is a *novel figment* of the *Church* of *Rome*, and hath no *footsteps* either in *Scripture* or *antiquity*.

2. That it is a very *ancient* practice of the *Church*, to

to *pray* for the *souls* of the *blessed*, is not to be *denied*, nor yet do I see how it can be in *all* respects *justified*.

3. That inasmuch as the *Saints departed* are not yet *compleatly happy*, nor shall be till the *end* of the *world*, we may do *that* for *them*, which I doubt not but they do for *themselves*, *pray* to *God* to send them a *joyfull resurrection*, and an *happy consummation* of their *bliss* both in *body* and *soul*. And this is a *truth* so evident, that I see not how any can with *colour* of *reason oppose* it.

2. But though this *all men* according to the forementioned conclusion may be thus far *enlarged*, yet I conceive that here St *Paul* intends only the *living*, for all whom we ought without all controversie to make *intercession*.

The just *extent* whereof will best appear by the *distinction* of *all men* into *friends* and *foes*, *good* and *bad*.

For all men, that is, *for enemies* as well as *friends*: ἀλλὰ μὴν δυνάμεθα καὶ ὑπὲρ τούτων εὔχεσθαι, is St. *Chrysostomes* counsell upon this *Text*, *Let us learn to pray as Christians*, and how is *that*, but as he afterwards teacheth to *pray for our enemies*? Hear how St. *Stephen* prayed not only not *against*, but *for* his *persecutors*, *Lord lay not this sin to their charge*. Nay hear how *Christ* himself prayed for his *crucifiers*, *Father forgive them*, and as it was his *practice*, so it is his *precept*, *Bless them that curse you, and pray for them that despitefully use you*. The truth is, as that same *Father* excellently, *He that blesseth his enemy, blesseth himself*; *he that curseth him, curseth himself*; *and he that prayeth for him*,

Chrysost. in loc.

Act. 7. 60. Luk. 23. 34. Matth. 5. 44.

Id. ibid.

him, prayeth more for himself, than him.

2. *For all men*; that is, for *unbelievers* as well as *believers*. So much is intimated, in that he bids them pray for *Kings*, which at that time were *Infidels*. *Supplicat ubique Ecclesia non solum pro sanctis & in Christo jam regenitis, sed pro omnibus infidelibus, & inimicis crucis Christi, idolorum cultoribus*, &c. *The Church* (saith *Prosper*) *every where prayeth not only for the faithfull and regenerate, but for Infidels and Idolaters, for the enemies of the cross of Christ, and the worst of sinners*; *De quocunque pessimè in hac vita constituto non utique desperatur*, saith S^t *Austin*; *Nec pro illo imprudenter oratur, de quo non desperatur*. We are not altogether to *despair* of any, though never so *vile*; and *for him* we *may pray*, of whom we are *not* to *despair*. Indeed S^t *Paul* elsewhere seemeth to limit the *words*, by ὑπερ, *praying with all manner of prayer for all Saints*. *Our* blessed *Saviour* saith, I *pray not for the world*; there are some sort of *petitions peculiar* to the *Saints*, which *Christ* maketh not for the *world*; and there are *petitions* which we may and *ought* to make not only for *all Saints*, but *all men*: so runs the *Ecclesiasticall Constitution*. *Let the Deacon pray for the whole Church, and for the whole world*. As we must *do good especially* to, so we must *pray chiefly* for the *houshold of faith*; but we must *do good to*, and *pray for all*; even they who are *without* the *pale* of the *Church*, must be *within* the *reach* of our *prayers*. *Publica est nobis & communis oratio* (saith S^t *Cyprian*) *& quando oramus, non pro uno sed pro toto populo oramus*. *We have publick common prayers, and*

Prosper de vocat. Gent.

Eph. 6. 16. Joh. 17. 9.

Constit. 2. 51.

Cypr. de Orat. dom.

when

when we pray, we pray not for one, but the whole people, because all the people are one. Thus as our *prayers* must be for their *depth, cordiall*, from the bottome of our hearts; for their *height, celestiall*, chiefly for the things of a *better life*; and for their *length, continuall*, to the *end* of our dayes; so they must be for their *breadth, universall*, for *all men*. But withall

2. *Eminently*, for *Kings, and for all that are in authority*; where besides the *explicite Doctrine*, there are severall truths *implicitely* couched, which would not be passed by: and for the better handling of these words, I shall proceed by *these* steps.

1. *All that are in authority* supposeth a *distinction* of *Superiors* and *Inferiors*. That there should be some *Regnis praediti*, invested with dominion; and others *Regnantibus subditi*, obliged to subjection, is not saith St. *Austin*, *without divine providence*: nay saith St. *Chrysostome*, it is *a work of divine wisdome* so to order it. Look as the *earth* is made up of *hills* and *valleys, mountains* and *dales*; so among the *Inhabitants* of the earth, God hath appointed, that there should be some *above* and some *below*. In the *naturall* body there are severall *members*, and some of them in the *upper*, some in the *lower* part; so it is and ought to be both in the *Civill* and *Ecclesiasticall* body. A *Consideration* which not only serveth to *justifie* Superiority against the *Levelling Party* in *Church* and *State*; but also minds those who are *set*, placed on *high*, to remember that being set upon *an hill*, they are more *obvious*, and ought to be the more *exemplary* to

Aug. de civit. dei, cap. 1.

Chrysost. in ep. ad Rom. c. 13.

others; and therefore that as they *exceed* them in *greatness*, they would *excell* them in *goodness*; and as they are *above*, so they would *go before* them in the paths of vertue and *piety*.

Prov. 8. 18.

2. *Kings and all that are in authority* implyeth that not only *authority* in *general*, but *Monarchy* in *particular* is agreeable to the *will* of *God*; it is the voice of *wisdom*, not only *non sine me*, not without my permission, but *per me*, by me, that is, my ordination *Kings raign*; and had not *Monarchy* been approved by *God*, St. *Paul* would not have exhorted *Christians* to make prayers ὑπὲρ but ἐπὶ, *for* but *against Kings*. Yea when I consider, 1. What *Pliny* observeth, that *in omni rerum conditarum genere unum quiddam eminere cæteris*, *in all sorts of Creatures one hath the preheminence*; among the Planets the *Sun*, Trees the *Oak*, Beasts the *Lion*, Birds the *Eagle*, and the like. 2. What St. *Ambrose* saith of Kings, that they are *dei imaginem habentes*, such as in a peculiar manner *represent God* himself, for which reason his name is *imparted* to them, and 3. that *one* of the *offices* which *Christ* himself undertaketh is *Regal*: yet further, 4. when I take notice what a *special providence* there must be in it, that such *multitudes* of persons as are in every *Kingdom* should *willingly* subject themselves to, and stand in *awe* of *one person*. And 5. add to this, when I observe a kind of *Monarchy* among *Bees* and *Cranes*, unreasonable Creatures, and that among *Heathens*, no *Government* so usual as *Regal*, as if the *light of nature* directed them to it: Yea lastly, when I read that *promise* to *Abraham*, that *Kings should come out of his loyns*, to the *Christian Church*, that *Kings should be her nursing Fathers*;

Plin. Nat. hist.

Ambrose in Rom. 13.

Gen. 35. 11. Isaiah 49. 23.

thers, and that it is set down as a *signal favour* conferr'd by God upon *Israel*, that it did *prosper into a Kingdom*: I shall not fear to assert, that of all *Authority*, *Regal*, is that which is most *consonant* to the Divine Will. Ezekiel 16.13

3. It is not, *all in Authority, and Kings*; but *Kings, and all in Authority*, whereby is implyed the *subordination* of *others* in authority *under Kings*; which will more plainly appear, if you *compare* this of St. *Paul* with that of St. *Peter*: *To the King as supream, or to Governours, as them which are sent by him*: The *King* in his Kingdom is *solo deo minor*, only *inferior* to him, whose stile is *King of Kings, and Lord of Lords*; and as he deriveth his *power immediately* from *God*, so all other Authority is derived *from him*. It was *Moses* who chose *able men* out of all the *people*, and made them *heads over the people, Rulers of thousands, and hundreds; and fifties, and tens*: It was *Jehoshaphat* who *set Judges in the Land through the fenced Cities, City by City*. The *Statues* of *Kings* were of old placed by *fountains*, to intimate, that they are the *fountains* of *honour*: the Greek word βασιλεὺς imports, that *Kings* are the *basis* and *foundation* of the people, and all other *Magistrates* are *pillars* reared and *supported* by that foundation. In our own *Land*, those who *serve in Parliament* are *elected* and *called* by the *Kings Writ*: *Judges* sit by the *Kings Commission*; even *Constables* act in the Kings name, all owning that authority, which they have, to be *originally* from the *King*, in whom the *Supream* power doth undoubtedly reside. 1 Pet. 2.16, 17. Exod. 18.16. 2 Chron. 19.5.

4. Lastly, That which is expresly required is, that *intercessions be made for Kings, and all that are in authority*,

thority, *Mos hic egregius (ut & multa alia laudabila) venit à Judæis*: This as many other laudable practises cometh from the Jews (saith the Learned *Grotius*) whose custom was, as you read in *Ezra*, to *pray for the life of the King*. It is here enjoyned by the *Apostle* to *Christians*, and was accordingly *practised*. *Tertullian* saith of those in his time, *Sine monitore quia de pectore oramus pro imperatoribus*, We need no *Monitor*, our *loyal* hearts prompt us to *pray* for our *Emperours*. There are *two* sorts of persons, who of all *men* stand most in *need* of our *prayers*, namely *Magistrates* and *Ministers*; the *King* and the *Bishop*, the *Prince* and the *Priests*, no wonder, if elsewhere, St. *Paul* requireth praying *for all Saints*, and *for me*, and here *for all men*, *for Kings and all that are in authority*.

Grot. in loc.

Ezra 8.18.

Tertul. Apol.

Eph. 6.19.

Indeed on the *one* hand it is a great *weight* and *burden* which lyeth upon the *shoulders* of *Kings and all that are in authority*; though earthly *glory* be but an *empty shadow*, yet in this *sense* we may make use of St. *Pauls phrase*, concerning that which is heavenly; it is a *weight of glory*, and *quò sublimior gloria eò major cura*, the *higher the glory*, *the greater the weight* which lyeth upon them: great reason there is, that the *people* should *help* them to bear it with their *prayers*; it is but gratitude, since they *watch* for us, that we should *pray* for them; and since they *take* upon them the *care* of our *welfare*, we should put up our *requests* to *God* for *theirs*.

2 Cor. 4.16.

Besides, on the *other* hand, *Kings and all in authority* are *exposed* to manifold *dangers* in respect of *themselves* as well as *cares* in regard of *us*; in *perils* they

are

are by *false friends*, fawning flatterers, and in *perils* they are by *secret enemies*, rebellious *conspirators*; in *danger* by them who say in the *language* of the *people* to *Herod*, *The voice of God, and not of man*, and in danger by those who say, *We have no King, because we feared not the Lord, what should a King do to us?* and being in so great *hazards*, they need the *prayers* of their people to guard them.

Acts 12. 22.

Hos. 10. 4.

Upon these *Considerations*, there is good *cause* why *Kings and all in authority* should be much in *prayer* for *themselves*, like that good King *Charls* the *fifth*, of whom it is said, *Sæpius cum Deo quam cum hominibus loquebatur*, He did more frequently converse with *God* by *prayer*, than with *men* by *discourse*; and why their *subjects* also should be earnest with *God* in their behalf, by which means even *Kings* are in some sort *engaged* to their *meanest*, as well as their greatest *subjects*, who by their *zealous* prayers for, bring down *blessings upon* them.

These prayers must be made for *Kings and all in authority*, as well *bad* as *good*. The truth is as Saint *Austin* observeth, *Qui* Mario *Imperium dederit, ipse etiam* Caio, *qui* Augusto, *ipse &* Neroni, *qui* Vespasiano *&* Domitiano. He that gave *authority* to *Marius*, *Augustus*, and *Vespasian*, who were mercifull, gave it also to *Caius*, *Nero*, and *Domitian*, who were cruel Emperors; and therefore we must *testifie* our *subjection to*, by our *devotion for* the *one*, as well as the other. If *Kings* be *good*, they *deserve* our prayers so much the more because of their singular *care* over us; and if they be *bad*, then so much the more need there is we should *pray* for them, by how much they are back-

Aug. de civit. Dei.

ward to *pray* for *themselves*. I *end* this with this short *Item*, we are *obliged* in many *duties* to *Kings and all in Authority*, we are bound to *pay* to them those *tributes* and *customs* which by the Laws belong to them; we are bound to *fight* for them when required: *If my kingdom were of this world, then would my servants fight for me*; but surely, it is very *little* we will do if not so much as to *pray* for them; and therefore *pray*, and *again* I say, *Pray for Kings, and all in Authority*, and so much the rather, because it is *our* own *concerne* as well as *theirs*; for so it followeth.

Iohn 18 36.

4. *That we may lead a quiet and peaceable life in all godlinesse and honesty*: which is the last part to be discoursed.

For the more *Methodical* handling whereof I shall consider these *words* in *themselves*, and in their *connexion*.

1. Consider the *words* in *themselves*, they present us with the *parts* of a *Christian conversation*, wherein it *consists* in *godlinesse and honesty*, and with a singular *help* to the performance of them *peace and quietnesse*.

1. If you would know, *what it is to lead a Christian life*, and wherein it *consists*, the Text answers, in *godlinesse and honesty*.

1. The *principal* requisite to a *good* conversation is *godlinesse*, which what it is, will appear by the *Etymologie* of the Greek word εὐσέβεια, which is derived from σέβομαι *colo & εὖ bene*; so that to be *godly* is to *worship God aright*.

1. The *material* part of *godlinesse* is the *worship of God*;

God; for though it taketh in *imitation*, yet it primarily consists in *adoration*; by *imitation* we *acknowledge* his *excellency*, but it is by *adoration* we proclaim his *Deity*; and therefore, though every *godly* man endeavours to *follow Gods pattern*, yet the proper *act* of *godliness* is to *worship his name*.

2. The *formal* part of *godliness* is to *worship him aright*, which is:

1. When it is performed according to the *right Rule*, to wit, the *word of God*, wherein the *substantials* of Worship are particularly and *expresly* prescribed, whilest the *circumstantials* are included in those general precepts of *Order*, *Decency* and *Reverence*.

2. When it is directed to a *right end*, namely the *glory* and honour of God, which as it is *finis operis*, the *end* of the *worship*; so it ought to be *finis operantis*, the ultimate *end* of every *worshipper*.

2. The next *ornament* of a *Christian* conversation is *honesty*. If we consult the derivation of the Greek word, σεμνότης, we shall finde it to be from the same *verb* with the *former*, and is fitly rendered *veneration* or *reverence*; and as that refers to *God*, so this may be refer'd to *Kings and all in Authority*. I cannot but sometimes *wonder* at the folly of the *Quakers*, as in many *others*, so in this particular of denying *external* expressions of *Reverence* toward their *Superiors*, because it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve*; not considering, that it is also written, *Fear God and the King*; *fear God, honour the King*; *render to all men their due, fear to whom fear, honour to whom honour*, which cannot be rendered

Matth. 4. 10.

Prov. 24. 21. 1 Pet. 2. 17. Rom. 13. 7.

render'd but by an outward *testificat ion* in our *speeches* both to, and of, and our *behaviour* towards them; Nor yet distinguishing between *Religious* and a *Civil* Worship; the former whereof, is *Gods peculiar*, but the *latter* due to *Kings, and all in Authority*.

Besides this strict *notion* of the word it is often *used*, and may very well be enlarged to signifie, *gravitatem & honestatem morum*, a *grave* and *honest* behaviour towards *all men*, with whom we converse, and so includeth *omne officii genus*, all kinde of *duty* which belongeth to mutual *society*.

Both these *godliness* and *honesty*, as elsewhere *righteousness* and *holiness* are fitly joyned together, since the *one* containeth the *Duties* of the *first* Table, and the *other* of the *second*, and so both render the conversation *compleat*. But alas, *where* or in *whom* almost do these *two meet*? Some there are (I trust not *many*) who, like that *unjust Judge* in the *Parable* who *neither feared God nor regarded man*, abandon both *godliness* and *honesty*, letting loose the *reins* to all manner both of *impiety* and *iniquity*. But more, far more there are whose *Conversations* are *deficient* in *one*, or the *other* of these. How many *Christians* are there who are no more then meer *civil honest* men, to whom it may be truly said in the *language* of our *Saviour*, *what do you more then Heathens*? I can tell you of a *grave Cato*, *just Aristides*, *chaste Lucretia*, many *honest Pagans*: think you that the *conversation* of a *Christian* must not exceed theirs, and what is it but *godliness* which maketh the difference? Again how many *Christians* are there, who *seem* (for it is *no more*) to be *godly*, and so *call* themselves, and would have

Luke 18.4.

Matth.5,41.

others

others *account* them, yet their *practises* have been manifestly *unjust*, *unmercifull*, and their works *dishonest*; *Oh that it might not be told in* Gath, *and published in the streets of* Ashkelon, that in this *Christian* Kingdom there hath been a *Generation* of *holy oppressors*, *zealous Church robbers*, *pious Traitors*, *Religious Rebels*, and *godly Regicides*: but where, oh where is the *Generation* of them who *lift up both their hands to Gods Commandments* in the *exercise* of *godliness* and *honesty*? Brethren, *let no man deceive you*, *honesty* without *godliness* is but *Philosophical*, and *godliness* without *honesty*, *Pharisaical*; let it therefore be our care to *approve* our selves to *God* by *Piety*, and to *men* by *honesty*; nor must we leave out the *extensive* particle *All*, which is here annexed, but make *conscience* of doing *every* part of our duty both in reference to *God* and *Man*; that *godliness* is *no godliness* which abhorreth *Idols*, and yet committeth *Sacriledge*; that *honesty* is no *honesty* which *detests intemperance*, and *dispenseth with deceit*; there must be no *baulks* in our spiritual *husbandry*, the *work* of *Christianity* must not be done by *halfs*: *Then shall I not be ashamed* (saith *David*) *when I have respect to all thy Commandments*, which we cannot *do*, unless we have a *care* to lead our life *in all godliness and honesty*.

2. The singular *help* to both these is *peace* and *quietness*, and by the *mention* of *this* the *Apostle* intimateth.

1. That the *desire* and *endeavour* of all *Christians* ought to *be*, that they may *lead a quiet and peaceable life*. By which *two* words, may very well be *understood* that *twofold* peace, namely, *foreign* and *domestick*;

Kirk; when there is no *invasion* from *abroad*, then a Kingdom is like a *calm Sea*, no *blustring winds* from *without* to enrage it: when there is no *insurrection* at *home*, then it is like a *still earth*, no *winds* got *into* the bowels to *shake* it; the *former* is *peace in our borders*, and the *latter* is *peace within our walls*; *both great* blessings where *God* confers them, and *both* all good *Christians seek* after. It was St. *Pauls* precept to the *Romans*, *If it be possible, so much as lyeth in you, live peaceably with all men*: and our *Saviour* to his *disciples*, *Have peace one with another*; we must not be wanting in our *endeavours* to live a *quiet life* with all the *world*, however to live a *peaceable life* among our *selves*.

Psal. 147. 14. 122. 7.

Rom. 12. 18.

Mark 9. 50.

2. The *end* why we should desire to *lead a quiet and peaceable life*, ought to be in reference to *godliness and honesty*, not so much that we may get *wealth* and *riches*, much less that we may live in *mirth* and *jollity*, *idleness* and *luxury*, but that we may exercise *godliness* and *honesty*; with which agreeth that of the *Song* of *Zacharys*, that being *delivered out of the hands of our enemies*, *we may serve him without fear*, *in righteousness and holiness*, *all the days of our lives*.

Theoph. *in loc.*

Luke 1. 74, 75.

3. That *peaceable* and *quiet* living is an especial *means* to advance *godliness and honesty*. It is a *known* saying, *Inter arma silent leges*, in times of *War* the *Laws* are silent, *no honesty*; ey and *Religion* is neglected, *no godliness* neither; our own sad *experience* can tell us what *sacrilege* and *prophaness*, what *oaths and blasphemies*, what *plunders* and *violences*, unjust *sequestrations* and *imprisonments*, *War* hath produced. It was not without *cause* that St. *James* said,

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The fruit of righteousness is sown in peace of them that make peace: and the Author to the *Hebrews* exhorts to *follow peace with all men, and holiness*; where *peace* is placed *before holiness*, not as if *peace* were the *principal*, but because it is a *preparative*; for though *holiness* be more *excellent* than *peace*, yet it is *peace* which maketh way for *holiness*. James 3.18. Hebr. 12.14.

4. Lastly, we must desire such a *peaceable* and *quiet* life as may *consist* with *godliness and honesty*, *quæ fidei non adversatur & cum vitæ probitate conjuncta*, which is *consistent* with a *sound faith* and a *pure conversation*; it is a very *ill bargain* to *purchase peace* with the *loss* of *piety*; and if *peace* cannot be *had* but upon such terms, that *God*, *Cæsar* and the *Church* must lose their *due*, it is not to be embraced but rejected. *Marlorat.* in loc.

2. Having viewed the *words* in themselves, I shall consider them in a *double* relation to what precedeth.

1. To that which *immediately* precedeth, *Kings and all in authority*, whereby is intimated, the *great influence* which *they* have upon the *peoples happiness* by *procuring* and *promoting godliness and honesty* with *peace* and *quietness* among them.

There is a *threefold* power annexed to Magistracy, of *making Laws*, which belongs to the *King* as *Supream*, of *passing Judgement*, and of *inflicting punishments* which are *executed* by *all in authority* from and under the *King*; and all of these are, at least ought to be *designed* for this *threefold* end *peace*, *piety* and *honesty*.

The Magistrate is called by St. *Peter* [illegible], an *humane creature*, or creation not in respect of the 1 Pet. 2.16.

efficient cause (that word *Creation* contradicts it which is *Gods proper act*) but in regard of the *final* which is the benefit of man, *non mihi, sed populo*, was *Trajans*; *pro lege & grege*, was *Alphonsus* his Motto; and *good* Kings, though they receive not their Diadem from, yet have still *looked* upon themselves as intrusted with it *for the people*.

Δια δόμα quasi δια δήμον.

More particularly:

1. *By Kings and those in Authority, godliness* ought to be *propagated* among the people. It was *Gods command* concerning the *King*, when he *sitteth upon the Throne, that he should have a Copy of the Law to be with him, and read it*: and at the *Coronation* of King *Joash*, the High Priest delivered him the *Testimony*; and why this? not only that they might *know* and *do* it themselves, but take *care* (as much as lyeth in them) that it might be *known* and *observed* by the *people*; accordingly we finde the *good* Kings of *Israel* and *Judah* purging the Temple, pulling down Idols, causing the people to enter into a Covenant to seek the Lord; nor were those *Christian Emperors Constantine* and *Theodosius*, less famous for their *zeal* in the *things* of *Religion*.

Deut. 17.18.

2 King. 11.12.

2. By *Kings, and all in Authority, honesty* is to be *maintained*, this being *one* special end wherefore *Rulers* are set up, that they may suppress *Robbery* and *violence*, with all manner of *injustice* and *dishonesty*. *When there was no King in* Israel (saith the Scripture) *every man did what was right in his own eyes*, and that *right* was *wrong*: It is *Government* which is the *hedge* to *keep* in those men, who like *wilde* beasts would *trample* upon their neighbours.

Judg. 17.6.

3. By

3. By *Kings and all in authority, peace* and *quietness* is *preserved.*

The *Poet* saith of *Augustus,*

Custode rerum Cæsare *non furor*
Civilis, aut vis eximit otium. Horat.

By *Cæsars care the publick peace is kept inviolable*; and *one* of *Seneca*'s characters of a *great Prince* is, that he is one, *Sub quo justitia, pax, securitas dignitas florent*; *under whom righteousness, peace, safety and honour flouriſh:* Hence in the *Coyns* of *Emperours* was engraven, *Securitas Publica*; and that of *Nero, Pax orbis terrarum*; and that phrase among us, *The peace of our Soveraign Lord the King.* Senec. de bono pac.

Where there is *Magistracy*, there is *Order*, and where there is *order* there is *peace.* It was a *custom* among the *Persians*, that when their *King* died there was an *Anarchy* for the space of *five* days, that by the many *quarrels* and *Contentions* in those *few* days the people might be convinced how *advantagious Monarchy* was to their *peace* and *safety*; this is the *happiness* which a people have by *good kings* and Magistrates, that (as it is said of *Solomon*) in *their days shall the mountains bring peace to the people, and the little hills righteousness.* Psal. 14 2 3.

2. To that which *mediately* precedeth, where we are exhorted to make *Prayers for kings and all in authority*; upon this *account*, that *we may lead a quiet and peaceable life in all godliness and honesty.* According to this reference, *these words* admit of a *double* notion as intimating either the *matter* or the *motive* of our *prayers* for them.

1. If you *ask*, *what it is* we should pray to *God* for in reference to *Kings and those in Authority?* the *answer* is, that we under their Government *may lead a quiet and peaceable life, in all godlinesse and honesty*: and truly considering (what hath been already mentioned) the great *influence* which *Magistrates* have upon *godliness*, *honesty*, and *peace* among the people, and that not only on the *one* hand to further and *encourage*, but on the other to *discourage* and *hinder* them; this had *need* be *one part* of our *prayer* to *God* for them, that he would so *encline* their *wills*, as that they may *improve* their *power* for those happy *advantages*.

2. If you ask, why we should *pray to God for kings, and all in authority?* The *answer* is, *that we may lead a quiet and peaceable life in all godlinesse and honesty*. Indeed as *Theophilact* well glosseth, *i cannot* Theoph. in loc. *convein upon* &c. *their safety is our tranquility*, so that our *intercessions*, though they be for them *objectively*, yet they are for our selves *terminatively*; and those *vapours* of good *desires* which *ascend* from us to *Heaven* in behalf of *them*, *descend* in *golden showers* of blessing upon our own *heads*. Indeed there might many *arguments* have been made use of to *perswade* this *duty*, but surely none more *prevailing* than *this*, which is drawn *ab utili* from the *benefit* which hereby redounds to our selves. We ought to *pray* for *kings and all in Authority*, in respect of our *Christian Religion*, that it may be *acquitted* from that odious *brand* of *disloyalty*, in respect of *themselves*, it being *one* part of that duty which we *owe* to them. But if *neither* of these can sway with us, yet surely our

own interest will oblige us. No wonder if our Apostle singleth *this* from the *rest*, and urgeth his *exhortation*, with this *consideration*, *I exhort therefore first of all; supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.*

And now that your *patience* may not be too much *tired*, nor your *weighty affairs* too long *retarded*, I shall close up my Discourse in a *few* words of *Exhortation.*

To you *Right Honourable*, and *Right Worshipfull*, let me commend the *care* of these *two* lovely Virgin *Sisters*, *Godlinesse* and *Honesty*, with their comely *hand maiden*, *peace* and *quietness.*

Godliness is in *Suidas* his language, κεφάλαιον ἀνδρὸς ἀρετὴ, the *head* of *vertues*, good reason the *head* should be *safe*; she is the *Queen* of *graces*, fit it is the *Queen* should be *guarded.* There are many *good Laws* made for the reverend using of *Gods name*, decent Celebration of his *Worship*; frequent repairing to his *house*, due sanctifying of his *Day*, comfortable maintenance of his *Ministers*; I *trust* you will, I *desire* you may improve the *Authority* with which *God* and the *King* hath *invested* you, that they may be put in execution.

Honesty is *societatis vinculum*, the *bond* of all *humane* society and *civil commerce*; great *need* it should be kept *inviolable*; In all *causes* which come before you let *right* take place, and if men *will not* be *honest* imploy your power to *make them so.*

Finally, *pax optima rerum*, *Peace* is the *best* of outward blessings, oh let the *peace* of the *Country* and

King-

Kingdom be pretious in your eyes, consider you are *Justices of the Peace*, to whose *custody* this *Jewel* is committed, take heed it be not spoiled, and remember I *beseech* you that *Stocks*, and *Whips*, *Pillories*, and *Ropes*, the *Prison*, and the *Gallows*, are those *engines* upon which hangs the *Garland* of *Peace*.

To you *Gentlemen of the Grand Inquest*, my earnest *advice* is, that you would show your selves *friends* to *Godliness*, *favourites of honesty*, and *lovers* of *peace*, by making strict and diligent *inquiry* after the *offenders* against *any*, or *all* these: not only *common swearers*, but *Heretical blasphemers*; *prophaners* of the *Lords day*, but those who detain the *Lords portion*, Tithes from the *Minister*; careless *neglecters* of the *publique Assemblies*, but *Schismatical frequenters* of *private Conventicles* (what ever they *pretend*) are *enemies* to *godliness*; let both the *one* and the *other* be taken notice of. I shall not I suppose need to bid you find the *Bills* against *Cheats*, *Thieves*, *Vagabonds* and *Murderers*, the enemies of *honesty*; and I hope you will be *carefull* to finde out all *riotous quarrellers*, with their neighbours, and *seditious raylers* (whither in *pulpits* or elsewhere) against *Civil* and *Ecclesiastical* authority; oh remember, it is *impossible* for the *Judges* to *punish* and *reform*, if the *Grand Inquest* do not *present* and *complain*.

To be brief, *Let honesty* sit upon the *tongues* of the *Learned* in the *Law*, and then I am sure they will not *dawb* over a *rotten wall*, nor *justifie* any *cause* which is *unjust*; let *peace* and *quietness* be their *study*, and then though it may be a greater *profit* to *plead Causes* at the *Bar*, they will esteem it a *greater honour* to *take up* (especially

pecially petty) *differences* among *parties*. To all who are *Plaintiffs* in any *causes* now depending, I wish a *quiet* and *peaceable* spirit, that they would hearken to *terms* of *accomodation* with their *adversary*, and not *prosecute* their neighbour for a *trifle*; I would to God all *witnesses*, who are to give *evidence* in any Cause were so overawed with *godliness*, that they might not dare to take *Gods name in vain*, and by *false testimony* bring upon themselves the *guilt*, not only of *lying*, but *perjury*. And for you of the *Petty Jury*, in whose hands are both the *estates* and *lives* of men, I beseech you *take heed what you do*, and let *godliness* and *honesty* sway in all your *verdicts*.

I should now *end*, but that I foresee there will ere long be another *publique* meeting of this County for the *choice* of such as shall have *share* in the *Parliamentary Authority*, and let it be a *seasonable* item, that those whom you *choose* have these *Characters* imprinted on them.

Look that they be *godly* men, the *word* indeed hath been much abused, but the *thing* must not therefore be *disregarded*; no, choose *godly* men, not of the *new Cut*, but of the *old stamp*, *godly* men of the *former*, not of the *latter* edition; not such Godly men as *pull down*, but *set up* Churches, as *decry*, but *countenance* the *Ministry*, as *run* into *corners*, but *attend* the *publique Ordinances*.

Look that they be *honest* men, not *godly* men only, but *godly honest* men, such as *reverence* their *King*, and live *justly* among their *neighbours*, such as are of untainted reputation for *loyaltie* and *equity*.

Look that they be men not of *turbulent factious*, and

seditious spirits, but such as are for *peace* in *Church* and *State*, such as make it their business to *allay* the *flames*, and *heal* the *breaches* which have been among us.

And since I well know how much the *Clergy* may and ought to advance this *threefold* Interest of *peace*, *piety* and *honesty*; Let me in the *bowels* of *Jesus Christ* beseech my *Reverend Brethren*, those especially who *dissent* from the *Church* of *England*, that laying aside *needless* debates about *Ceremonies*, they would *study peace* by submitting to the *dictates* of *Authority*, and in particular *complying* with his *Majesties* moderate *desires* of *conforming* in what they *can*, who hath graciously *condescended* to *theirs*, by *indulging* to them in what they *cannot*, that instead of inveighing against *imaginary superstition*, they and we may joyn together in decrying *real prophaness*; yea, that we would all of us, both by our *preathing* and *living*, endeavour to advance the power of *godliness* and practise of *honesty* in the *hearts* and *lives* of the *people*.

I have *nothing more* to add, but that which concerneth *all of all sorts*, *Magistrates*, *Ministers*, *People*, to exhort you: That

In the *first* place there be *humble* and *hearty thanksgiving* rendred by us all to *Almighty God*: And that *First* of all for our *King*.

That instead of a *beggerly Oligarchy*, *Slavish Stratocracy*, and *bastardly Protectorship*, we have *restored* to us our ancient *fundamental* Government of a renowned *Monarchy*.

That we have not only a *King*, but *such a King*, our *own*, and our *Lawful King*, and that such a *King*, who is a declared *Enemy* of all *prophaness* and *dishonesty*,

sty, and who by all the ways of *Forgiveness*, *Meekness*, *Moderation* and *Condescension*, professeth nothing to be more desirable to him then the *peace* and *quietness* of his Subjects.

That we have *our King* in such a peaceable and quiet way without any effusion of *blood*, or noise of *Guns* (except upon the account of a *joyfull* reception) and this notwithstanding *they* who had the *power* in their *hands*, were so full of resolved *malice* in their *hearts* against *Kingly Government*.

Next for those who *are in Authority* under him, let there be *thanksgiving* first to *God*, and next to the *King* that he hath set in the *Courts* of *Judicature*, persons eminent as well for *godliness* and *honesty*, as for *learning* and *ability*; that he hath intrusted the *Sword* of *War*, the Lieutenancy, and *posse Comitatus*, with persons of known worth and honour; and the *Sword* of *Justice* with *Gentlemen* of best *repute* in the *County*.

Together with our *Thanksgiving*, let us joyn our *supplications*, *prayers* and *intercessions*.

For our King, according to St. *Chrysostoms Liturgie* that *God* would give him *strength*, *victory*, *health*, *safety*, *length and tranquillity of days*; or if you will in *Tertullians* form, *Long life*, a *secure Government*, *safe Court*, *valiant Army*, *faithfull Senate*, *good people*, *quiet world*, *and whatever he can desire as a King*, *or as a Man*: Or once more in *Lactantius* his words, that *God will keep him*, *who is the Keeper of all things in his Dominions*, *and inspire into him a Will which may always persevere in the love of God*, *to his felicity and our tranquillity*: For *all in Authority* under him, in the *words* of our *Church*, that they *may truly and indifferently*

Chrysost. Liturg.

Tertul. Apol.

Lactan.

rently administer Justice and Judgement, to the punishment of vice, and to the maintenance of Gods true Religion and vertue.

For Kings and all in Authority in the words of our *Apostle, that we may lead a quiet and a peaceable life in all godliness and honesty.*

And oh thou that hearest prayers, bow thine ear and graciously hear from Heaven thy dwelling place, the supplications, prayers, intercessions, and thanksgivings which are made, either in publique or private, by good Christians, for all men, by loyal Subjects, for Kings and all in Authoritie under them, that we may lead quiet and peaceable lives in all Godliness and honesty, to the glory of thy Name, the honour of the King, and the welfare of the people, through Jesus Christ our Lord; to whom, with the Father, and the Holy Ghost, be praise, honour, and glorie, now and for ever. Amen.

FINIS.